

For the Herald and Journal.

NIGHT.

Night's gentle queen
Looks down and smiles on the wooded hills,
And glides the spray of the dancing rills;
The balmy dew of heaven distills
On the herbage green.

The night flowers bloom;
There's many a tiny floweret spread,
The evening Primrose lifts its head;
The Cereus of the night doth shed
Its rich perfume.

'Tis night, still night;
The dew has fallen on her downy nest,
The wearied laborer seeks for rest,
The tired spirit, the heart oppress'd,
Dreams of delight.

All, all is still,
Save the murmuring sound of the waterfall,
Or the laughing rill of the brooklet small,
Or the echoe note of the night bird's call
From wood and hill.

How softly bright
Is the pearl gleam of the sky!
The diamond stars in its still depths lie,
And far in their azure homes on high
They bless the night.

'Tis blue the thought;
The fancy roams away,
It watcheth the flickering moonbeam play
In the forest aisles, on the ledges grey,
But tarrieth not.

It soareth high
Above earth's loftiest mountain crest,
To the happy homes of the spirit blest,
Who dwell in the holy land of rest,
Beyond the sky.

HARMONY.

CORRESPONDENCE.

BENJAMIN ALLEY.

Correction of the Christian Advocate—Triumphal Religious Ex-
perience—Dr. Fisk—Triumphal Death.

Lynn, Sept. 8, 1848.

BR. STEVENS:—I have read in the Zion's Herald of this week an article headed "Wilbur Fisk," taken from the Christian Advocate and Journal. The last part of that article alluded to the conviction, conversion, and subsequent life of Mr. Benjamin Alley, of this town. Being incorrect in some of these allusions, several persons have spoken to me, desiring me to correct the errors. I have had some doubt as to how best to do this. If I knew who the writer of the article was, I should address him a private letter, stating to him that his information had been incorrect, and the facts in the case, and let him correct himself as he thought best. It was indeed a singular and rare case. Mr. Alley had not been a fishing that forenoon; it was in the forenoon services he was struck under conviction. He was not called out for prayer. He could not stand or go, nor have sat on his seat in the pew had he not been supported. He continued there until the services were concluded, and I returned from the Wood End and went in and prayed with him, as did several others. He was not brought into the liberty of God's children until Wednesday evening following. He did not live a number of years, &c., for just a year from that day I preached his funeral sermon in the same house. Zion's Herald, Vol. I, No. 6, refers to the case under the head of "Juvenile Expositor," where the text preached on is illustrated by a partial reference to the case.

The Bible alluded to is a folio vol., the Columbian Family and Pulpit Bible, with short notes from Pool, Brown, Clark, Coke, Scott, Doddridge and others, with additions from eminent Biblical critics, as Michaelis, Lowth, Neander, Blaney, Horsley, Campbell, Gerard, Macknight, and published in 1822 by S. Peal, Boston. Mr. A. took it in Nos., and ordered it bound, and presented it to the First Methodist Society in Lynn. It is kept in the pulpit. For your own satisfaction I will give you the following statement of facts as they occurred.

On the last Sabbath of May, 1849, Br. Fisk exchanged with Br. Hedding of Wood End, and came and tarried with me on Saturday night, and preached for me in the forenoon on the Sabbath, and I went to the Wood End for him. It was at a time of the commencement of a powerful revival at Lynn Common, which extended to Wood End and Saugus. Mr. A. had made arrangements to visit Nahant that day, but on hearing a young stranger was to preach he came to meeting.

Br. F. read the 12th of Matt. When he came to the 30th verse, Mr. A. said to himself, that will be his text. When he came to give out the text, lo, it was as he thought it would be. He then thought the discourse would be addressed to professors, and especially to such as he thought were opposed to or did not encourage the work then in progress. After a few remarks Br. F. said, "There are no novices in this case. He that is not for me is against me; and he that gathereth not with me scattereth abroad." This was the dagger of truth which reached his heart. Unconsciously he spoke out in a loud tone, "Good God, is this my case? Am I an enemy to God and his cause? or words to this import. He told me afterwards he had no recollection of what he said, but it was heard and reported by others. He fell, or leaned his head forward against the front of the pew, and doubtless would have fallen had he not been supported. (He had one or two brothers in the pew who were professors.) He made a moaning, subdued noise, which arrested the attention of the congregation, and some rose and said he was in a fit, &c. Br. Fisk perceiving the case, left the pulpit and went to him, spoke to him and prayed with him; then returned to the pulpit, resumed and went through the exercises. I got to the house immediately after the dismission, and prayed with him as above stated. He experienced religion, was baptized and received into the church, and evinced the soundness of the work by a devoted, though short life and triumphant death. I had much and frequent conversation with him, and found he had been the subject of deep and frequent convictions. He often said he had looked on the beasts around him, and even wished to have exchanged conditions to get rid of those painful self-upbraidings which kept him from sleep, and caused turning and tossing for nights on his bed.

But in his sickness and in view of death he said, now I would not exchange conditions with the monarch on his throne. I have a crown of glory in view. He was sick nearly the whole of his time from his conversion till death released his happy, triumphant spirit from the tenement of clay. I think it was on the 29th of May,

1820, I preached his funeral sermon, two or three days after his interment.

The facts are so well known here that little need be said. To those who may see the Bible (as did the writer) in the pulpit, it might be gratifying to have a more satisfactory view of the case. Some may discredit the whole on hearing contradictory or varying versions of facts.

Yours,
E. MUDGE.

ISLE OF SHOALS.

Population—Mission—Liberty—Sunday School—Religious Interest.

DEAR BR. STEVENS:—Having recently spent a few days at the Isle of Shoals, a cluster of islands, seven in number, lying partly in Maine and partly in New Hampshire,—a mission station,—I thought possibly a few words about them might be acceptable to the readers of the Herald who love the missionary cause.

These islands contain about 120 souls, mostly fishermen, some of whom look like "smart men;" and had it not been for the withering curse of alcohol, they would have been elevated far above what they now are. There is, however, a few staunch temperance men among them. They are now favored with the pastoral labor of our good Br. Blodgett, of the N. H. Conference. Although the mission is not under the control, nor supported by the M. E. Church, yet a Methodist minister is employed to take the pastoral oversight of it, which speaks well for the liberal spirit of those that sustain the mission.

The mission is under the direction of the Unitarians. An Association in Boston, known as the Society for Propagating the Gospel among the Indians, and other destitute places in New England, appropriate two hundred and fifty dollars of its funds to this mission yearly. Different churches in Boston contribute more or less every year to its support. Newburyport, Mass., by voluntary contributions, raises about seventy-five dollars annually; and the Rev. Mr. Peabody's church and congregation, Portsmouth (Unitarian) contribute about the same that Newburyport does. From these funds, with a few private donations, this mission is sustained. It has a day school under its control which is kept open ten months in a year. This school is now in charge of Miss Underhill, a pious lady of Chester, N. H. The school numbers about 30 scholars. As far as I am able to judge, I should think the prospects of the mission are very flattering indeed.

Br. Blodgett has entered upon his work in the spirit of a missionary. He seems to feel an interest for the people, for their souls as well as their bodies. He has reorganized the Sabbath School, obtained a few new books, but needs more for the library. The children have become very much interested in the school, so much so that every child on Star Island old enough to read attends the Sabbath School. This (Star) Island contains eighty inhabitants out of the 120 on all the Islands. I had the delightful privilege of addressing the Sabbath School scholars one afternoon while on the Island. And Br. Stevens, it would have done you good to have seen their little blue and black eyes sparkle when I told them I was going to talk to them, and then to have seen how still they kept, and what good attention they gave while I was addressing them. They listened as though they wanted to understand all that was said to them. They were not gazing all over the house, like some children I have seen in meeting; almost every eye was fixed on the speaker. Sometimes their little eyes would fill with tears. I should think they had very tender hearts. I hope they will always behave as well in meeting as they did that afternoon; and if any of them should read this letter, let me say to them I have not forgotten them yet, and that I am praying for them that they may be good children, and do as I told them they should do when I was on the Island. In a word, I have not lately seen a better behaved company of children than these little Shoalers, in meeting and out of meeting. They are very civil to strangers; I think I may say they are remarkably so. The teacher told me that she had never known one of them to speak a saucy word to a stranger since she had been on the Island. I hope they will continue to be civil, and then they will gain the good will of all that visit the Island. I would solicit the prayers of Christians for this Sabbath School. If any person should wish to make a donation to this school, they can hand it or send it to Doctor Parkman, of Boston, or to the Rev. Mr. Peabody, Portsmouth, or the Rev. L. D. Blodgett, Gosport, Isle of Shoals, by the way of Portsmouth, N. H. May the Lord bless this Sabbath School.

There seems to be some religious interest among the people. Two have been reclaimed from a backslidden state, and since both have died happy in the Lord. Others begin to feel upon the subject of religion; there are a few praying souls among them; and if the demon alcohol could be driven down into the sea, then would the people have peace. The Lord hasten the time when old King Aleck will have "cut and run" from these Islands, and the people go free. Then shall the kingdom of our God be set up on these otherwise desolate islands. Hasten it, O Lord, in thine own good time. Amen.

I. A. SWETLAND.

Kingston, N. H., Sept. 7.

For the Herald and Journal.

NATHANIEL NORRIS.

DEAR BR. STEVENS:—Will you permit an old Itinerant Brother the melancholy pleasure of announcing through the Herald, the death of his aged father, accompanied with such brief remarks as may seem befitting the occasion, and thereby oblige a numerous circle of relatives and friends, as well as your unworthy brother in the Gospel,

Malden, Aug. 15. S. NORRIS.

My father, Nathaniel Norris, departed this life at Dorchester, N. H., July 24, 1848, in the 78th year of his age. He had been a resident in the town about fifty-five years, nearly fifty of which he had been a member of the Methodist E. Church. He was identified with the first settlers of that mountainous region, where he was heroic in subduing the forests literally, and assisting the pioneers of Wesleyan Methodism in planting the standard of the Cross among the scattered settlements of the people. The names of Thomas Branch, Elijah R. Sabin, Thomas Skeels, Wm. Stevens, Joseph Crawford, James Younger and others, were tenderly cherished in the family, and handed down to the children, as denoting friends and messengers of God, almost as extraordinary in goodness and zeal for their master as the old apostles themselves.

My father in early life had been trained to

pay much deference to the "standing order," so called, whose doctrine and method of teaching were quite as unsuited to the wants of the people then, as they are repugnant to the feelings of the Christian community now. The conflicting views between the settled ministry and the Methodist Itinerancy could not be regarded with indifference by a people hungry for the bread of life. My father became deeply interested in the controversy of the times. Very few can now imagine with what interest and concern the great questions of that day were debated, both in public and in private. Must the venerable and true honored doctrines of special election, irresistible grace, infallible perseverance of the saints, &c. be given up as dogmas that find as little support from the Bible as the propagation of them does of success in saving souls? With my father a candid investigation of this whole matter resulted in an entire abandonment of these Calvinistic tenets. He now felt himself the Lord's freeman indeed.

His principles, embracing the moral freedom of the human will, strict accountability to God as such, a present, free, full and eternal salvation. These doctrines became deeply rooted and grounded in his heart and soul. He loved the better part of life. They became so interwoven with the moral constitution of his nature, that his habits of thinking and tone of feeling through life were much influenced by them. Though in early life his advantages for education were quite restricted, yet such was the native vigor of his intellect, the great interest he felt in the doctrines of the Gospel and his unremitting application to know the truth, that his ability and success in vindicating it against the attack of opponents became somewhat extraordinary. His love for the cause of Wesleyan Methodism was uniform through life, and his efforts to sustain the same by personal sacrifices and labors, were only limited by his ability. His house was a home for the preachers more than forty years, and was often used as a place for preaching, class and prayer meetings.

My father's physical constitution was not of the most robust kind, and from early life was subject to occasional attacks of distress at the breast, supposed to proceed from scurvy. His last attack, which occurred last winter, proved much more severe than ever before. This reduced the system so much, that the attending physician some months before his death apprised the family that it was quite unlikely that he would recover. At this intelligence he seemed neither alarmed or disappointed. He had evidently expected it, and of the blessing of God was prepared. The vigor of his intellect and his reasoning faculties had become much impaired, but love for the cause of his Master had not abated. He was often heard to say, my trust is in the Lord Jesus Christ; I belong to him. If I am not his, I know not whose I am. The last eight days of his life were days of great distress of body, and much of the time he seemed insensible, but his severe sufferings appeared wholly to subside a few hours before his final exit, and he fell asleep at last without a struggle.

He has left the companion of his youth, my aged mother and ten children. Of these eight have professed the religion of Jesus, two of whom have belonged to the Itinerant Ministry for more than 20 years, but we regret to say, that through infirmities, for several years past, their names have stood on the supernumerary list, and they have been able to serve the church but partially. We feel that as a family we owe very much under God, to the prayers and pious example of our beloved and honored parents, whom we hope to meet in heaven when time shall be no more.

For the Herald and Journal.

QUIETISM—DR. UPHAM.

MR. EDITOR:—I have been trained and nurtured in the embrace of Methodism from my infancy. Among other things which I have been taught in this institution, I have taken lessons upon the subject of entire sanctification in life. During the first years of my Christian experience, which commenced in childhood, I took only an occasional lesson, and through the instrumentality of some memoir, whose subject had been baptized into that glorious experience. But for eleven years past, I have been taking a regular succession of lessons upon this holy subject. God himself has been my teacher. This I say without hesitancy, for that blessed volume, the Book of God, tells me the same things that my own consciousness testifies to in this experience. There is one series of lessons in my course of instruction in which my soul has been greatly delighted, and that is, on the entire subjection of the human will to the Divine. And I find the result of being brought into this subject, is that the soul is brought into its native element, and breathes the pure atmosphere which in its original formation it was constituted to live in. Here it finds itself in healthy action. Each faculty is ready to act as it is called upon by the will of God as manifested in his providences. Is there a call for effort and exertion, the will is all ready for its work—to administer to the sick and poor, to speak words of warning and entreaty to the neglecters of God, to comfort and cheer the suffering and desponding ones. Again, are there privations to be suffered, losses of any kind, including even the loss of the privilege of extensive action in an external sense, the soul is all ready to keep still, just so far as outward circumstances under the Divine superintendence indicate that it should. It has no hostility to become resigned, for it drinks in the will of God as the thirsty soul drinks in the life-giving waters. And the soul takes God's providences as they relate to itself as the sure indications of his will toward it, since it has given its interest altogether up to its God, and he is pledged to keep that which is committed to him. The mind thus regulated by the will of the Infinite Mind is ever saying, "I know not what I want, as it relates to circumstances or particulars of one kind or another; I cannot see what I want until I see what my Father wants for me. Does he want me to be in outward prosperity? I want that, and I want with it all that grace he has promised me if I live altogether at his disposal." Does he want me to be afflicted?—in person, in property, in reputation even? I want what he sees best; and if he sees it to be best, it is best, so I want it. I deplore the wickedness of those who would wrongfully injure me; but though they act out evil, and I shall have to suffer some of the consequences of its being acted out, yet it is for some good purpose to me and to others that my Father permits it to be acted out towards me, instead of towards another; so his grace coming with the affliction, as in such a position of the soul it ever will, I welcome it.

But I suppose, Br. Stevens, that this state of mind is what some call Quietism. That seems to

me to be a very good word, rightly understood, since quietude of spirit and energy of action are not inconsistent with each other. I have often wished that those who please to object to Mad. Adorns and Mad. Guyon, and the author of those works, as Quietists, could know more perfectly what Quietists they were. Judging from the account given of the two former, and having a personal knowledge of the latter—of his labors from house to house, seeking to know the necessities of the poor and sick, ready to relieve them so far as he has power, and his labors with individuals, in the halls of learning and by the way-side, for their soul's salvation—I should think the millennium would soon dawn upon us, were all our church members just such quietists as they. I thank God for the life of Mad. Guyon and Mad. Adorna as written by Dr. Upham. So far as my own experience goes, I have been taught the same things that they speak of, making a consideration for the peculiar circumstances of early influences.

Oh, there is a profound peace, a serene rest for the spirit which is wholly committed to the disposal of its Father, God, whatever may be the storms and sufferings through which the external nature is called to pass. It appears to me that such a state as this is *Quietism*, know not what they say.

A STUDENT.

Brunswick, Aug., 1848.

FALL OF THE HOUSE OF BUCKINGHAM.

During the past week the British public has been admitted to a spectacle of a painfully interesting and gravely historical import. One of the most splendid abodes of our almost regal aristocracy has thrown open its portals to an endless succession of visitors, who from morning to night have flowed in an unintermitted stream from room to room and floor to floor—not to enjoy the hospitality of the lord, or to congratulate him on his countless treasures of art, but to see an ancient family ruined, their place marked for destruction, and its contents scattered to the four winds of heaven. We are only saying what is notorious, and what, therefore, is neither a novelty nor a cruelty to repeat, that the most noble and puissant Prince, his Grace, the Duke of Buckingham and Chandos, is at this moment an absolutely ruined and destitute man. Our advertising columns have introduced to the public the long list of estates, properties, and interests, which are no longer his, and will not revert to his heirs. The last crash of this mighty ruin is that which now the tumultuous invasion of sight-seers will once again be endured, and to-morrow the auctioneer will begin his work.

As every thoughtful spectator has spoken to the peculiar and most lamentable character of the scene, one may be permitted to dwell for a while upon circumstances of such rare occurrence and indelible recollection. Under the lofty arch which crowns the long avenue from Buckingham, and opens the first view of the magnificent Palladian facade, has lately passed a daily cavalcade which, except in its utter absence of style, might remind one of the road to Epsom on a Derby day. Barouches, flies, stage-coaches, "busses" pressed from the metropolitan service, and every gradation of "trap" down to the carrier's cart hastily emptied of groceries, dragged to Wolverton, and filled with the unfortunate holders of return tickets to town, constitutes a dreary antithesis to the cortege which so lately brought royalty to Stowe. An elaborately circuitous road conducted the impatient visitors to the park front, before which, in the vast amphitheatre formed by its side colonnades, so often the scene of rural festivities, the enemy encamped. One might imagine a great county picnic had suddenly gathered at Stowe. Even stalls were there. From the branch of a noble beech hung a huge pair of scales, on which venison was weighed. An advertisement posted on the front door particularized the very moderate prices at which a buck, a half, or a quarter might be obtained. In the distance were fallen trees, timber wagons, and extempore sawpits. The enormous edifice was a human hive. Every window showed the crowd within passing to and fro. But once admitted—once standing under the Pantheon-like vault of the central saloon, and glancing right and left at the endless vistas of gorgeous apartments, then one indeed realized the sacrifice that was going on. Every scholar must have thought of the scene related by Æneas, when the Greeks had burst open the gates of Priam's palace, and when the splendid interior, the spacious halls, and the sacred haunts of an ancient dynasty were presented to the eyes of the furious assailants.

The house was well set out for the distinguished visitors. Neither Louis XVIII. nor the Duke of Orleans, nor Queen Victoria, nor any of the great ones of the earth, whose visits are recorded with pillars and with trees planted by their own hands, saw Stowe so nobly arrayed as the British public have seen it this week. The bride was dressed for the altar, the victim for the sacrifice. No thrifty coverings, no ghostly brown Holland, no neat patterned chintzes were there. King Mob had it all of the best—the richest damask furniture and the newest state hangings; only, as that personage rode literally roughshod through the palace, and brought with him cartloads of gravel, there was just an attempt to save the carpets from excessive trituration. In the state dining room were set out 60,000 ounces of gold and silver plate; one was involuntarily reminded of the weight, for the scales were at work there also, and men were weighing and noting down lot after lot. On a table twenty yards long, and on a dozen sideboards stood forests of vases, candelabra, epergnes, groupes, goblets, tankards, and every other form and variety of plate, from the elaborate designs of Italian artists to the simple elegance of the old English school, and the pretentious richness of the last generation. Among fifty other pieces of historic value, the gifts of royal personages and distinguished men, stood a vase formed from snuff-boxes presented by the cities and corporations in Ireland in 1779; the mace of the old corporation of Buckingham, purchased by the Buckingham Conservatives, and presented to the Duke as an everlasting possession; and the Chandos testimonial, for which the gentry and yeomanry of the county lately subscribed, we believe, £1500. During the whole week this testimonial has been surrounded by a crowd of agriculturists, the very originals of the figures thereon represented, telling of the guineas they had contributed to the ill-fated fabric, but avowing with unwearied gratitude, worthy of a safer, if not a better cause, that they would gladly give the money over again.

In all the other rooms it was the same. "Put thy house in order, for thou shalt surely die." Caesar died with grace. The obsequies of Stowe have been marshalled with befitting pomp. On what treasures of art will the sun set this day, never to rise again on a similar array within those walls! The quantity is beyond conception, and if the taste is not always the most refined, it is because the vastness of the accumulation, and the accidents of its history, forbade a more fastidious rule. The Duke of Buckingham is the representative, not of one, but of many families. It is a mighty wreck of ages that has been accumulated in this place, swollen indeed, and somewhat overwhelmed, by recent additions, but still full of historical, national, and poetical associations. The galleries of family portraits, and collections of family memorials, seem to connect all the great men and all the great achievements of modern Europe, with the names of Chandos, Temple, Cobham, Nugent, and Grenville. But, beyond the somewhat extensive circle of family affection, the original portraits of famous men and women here assembled are of the greatest interest and value. Here, too, is the victor's portion in the spoil of celebrated sieges, the memento of historical friendships, and the favorite gem of royalty or beauty. In the manuscript-room is the most extensive and valuable collection of Irish documents any where to be found. For the pictures, marbles, bronzes, antiques, articles of *virtu*, curiosities, china, glass, and wines, we leave them to the auctioneer and his catalogue of 5,000 items. It is not our purpose to speak of that which money has collected, and may collect again. Such things are only scattered for a fresh re-union elsewhere, under new and more favorable auspices. But the heirlooms of many great families, the records of many great events and the memorials of many great persons, all spontaneously collected into one great whole, constitute a singular and most significant fact, the obliteration of which we can only compare to the overthrow of a nation or a throne.

And every thing is to be sold. The fatal ticket is everywhere seen. The portrait of Charles Brandon, Duke of Suffolk, the first founder of the family, by Holbein, is now lot 51, in the twenty-first day's sale. That every other ancestor should go to the hammer, whether by Van Dyck, or Lely, or Kneller, or Gainsborough, or Reynolds, follows of course. But there is one item of which no preparation can remove the shock. The Chandos family is descended from Francis Brandon, eldest daughter of the above Charles Brandon, by Mary, daughter of Henry VII. and Queen Dowager of France. Sometime since certain savages or dilettanti at Bury exhumed that Mary Brandon from her grave, and took from her head a lock of silken hair, which thus constitutes a visible link between the present Duke of Buckingham and the throne of these realms, to which he has a reversionary claim. That lock of silken hair, in its glass case, is now to be sold to the highest bidder. What can we say more to show the extent of the devastation? After this it is idle to mention that the Temple of Friendship is rifled of its illustrious tenants, and they are all to be sold. We repeat that every thing goes. In two months' time there will not remain in that vast house one pewter spoon, one cracked cup, or spoutless teapot, to give a last vestige of hospitality to the last vestige of the dual interest in Buckinghamshire. The subject of one of the pictures now on the walls is too near akin to the reality which surrounds it not to force itself on the memory. Hezekiah's vain glory prompted him to show his treasures to an insidious embassy from Babylon. "All the things that are in mine house," he said, in answer to the prophet's inquiry, "have I here seen. There is nothing among my treasures which I have not showed them." The reply was equally emphatic—"Behold! the day is come, that all that is in thine house, and that which thy fathers have laid up in store upon this day, shall be carried into Babylon. Nothing shall be left."

It is a most deplorable, and we must now add a most disgraceful event. On this point the truth shall be spoken. These columns have spared neither people nor prince. We have recently had to pronounce the judgment of public opinion, and to call for the vengeance of the laws upon the rash men who have perverted the first gushes of youthful genius and the rude instincts of popular freedom to an impious rebellion. We have been forced to do so, and we have done so not without a pang. Should we deal fairly if we spared the destroyer of his house, the man whose reckless course has thrown to the ground a pillar of the State, and struck a heavy blow at the whole order to which he unfortunately belongs? The public opinion of this country respects the House of Lords, but not a despotic aristocracy. It is apt to canvass and to censure noble names, because it measures their ill deeds with their great responsibility. The Duke of Buckingham has filled all minds with the painful presage of a wider ruin. Such events *speaking* in these days. When dynasties are falling around, and aristocracies have crumbled into dust, disgrace acquires the force of injury, and personal ruin is a public treason. For an event of peace we have known nothing more serious and lamentable. It is not a pillage by force of arms or revolutionary dogmas. In the midst of fertile lands and an industrious people, in the heart of a country where it is thought virtuous to work, to save, and to thrive, a man of the highest rank, and of a property not unequal to his title, has flung all away by extravagance and folly, and reduced his honors to the tinsel of a pauper and the baubles of a fool.

For the Herald and Journal.

CIRCUSES.

There is some old fashioned, honest good sense, and pure morality in the following remarks from the Essex Transcript; and it is so rare in these degenerate days, that I like to give it further circulation.

A CONSTANT READER.

One of these travelling nuisances exhibited in our village, on the Salisbury side, last week. We have made a fruitless effort to think of some good which can result from it; but we find nothing in such performances which can by any possibility promote the moral, intellectual, physical, or pecuniary well being of humanity.

In the first place, we find about a score of able bodied men who in no way add to the wealth of the country, not even the worth of a potato, who do nothing to increase the amount of intelligence, and who do worse than to do nothing towards elevating public morals and refining the manners of the people.

Then they employ a number of horses to drag their machinery and their own lazy carcasses

from town to town, which might be usefully employed.

They call together the lowest order of minds, with a number of boys and girls, under the most unfavorable circumstances, merely to gratify a vain curiosity; and tempt those children whose parents cannot or do not furnish them with tickets, to furnish themselves in some improper way.

They get their support from the hard earnings of others, and do all they can to increase the number of idle and worthless characters, whom the industrious portion of the community are obliged to provide for.

They excite school children so that nearly a week's instruction is just about lost.

And finally, they last week carried from this village money enough to have procured a good course of scientific lectures for the coming winter, or to have purchased a very good library, or to have cheered and blessed the homes of many poor families, or to have lengthened considerably our town schools.

We are informed the Selectmen of Amesbury have for some years past steadily refused to license such exhibitions.

HON. HORACE MANN.

The following is one among the many eloquent and powerful passages in the late speech of the Hon. Horace Mann, in Congress.

"Suppose suddenly, by some disastrous change in the order of nature, an entire kingdom or community were to be enveloped in total darkness—to have no day, no dawn, but midnight evermore! Into what infinite forms of violence and wrong would the depraved passions of the human heart spring up when no longer restrained by the light of day, and the dangers of exposure! So far as legal rights against his oppressors are concerned, the slave lives in such a world of darkness. A hundred of his fellows may stand around him and witness the wrongs he suffers, but no one of them can appeal to a jury, or magistrate, or judge, for punishment or redress. The wickedest white man in a company of slaves, bears a charmed life. There is not one of the fell passions that rages in his bosom, which he cannot indulge with wantonness and to satiety, and the court has no ears to hear the complaint of the victim. How dearly does every honorable man prize character. The law denies the slave a character; for however traduced, legal vindication is impossible."

A GOOD ONE.

A few days ago a large number of distinguished persons assembled at Middletown, Conn., to participate in the Commencement ceremonies of the Wesleyan University. Among the rest, Gov. Bissell was expected, and elegant rooms were provided for him at the largest and best hotel in the place. At length his Excellency the Governor arrived. He is a plain, diminutive looking man, though of a strong masculine mind and great powers of oratory. He went to the hotel where quarters had been assigned him, and entered his name; but nobody was in who happened to know him, and he was not suspected of being anything more than an every-day man from the country. At length he asked for a room and a bed. He was told that every room in the house was occupied, and that the best thing they could do for him was to make him a temporary bed on the floor. To this he did not object, and brounacked for the night on a blanket spread over the carpet. The mortification of the landlord may be imagined when he found out, on the next day, that the stately rooms prepared for his Excellency were unoccupied and waiting, while the Governor himself had been obliged to take quarters on the floor.—Brooklyn Eagle.

DECLINE OF PUSEYISM.

It was to have been expected that the dark cloud which has come over the papacy in the late revolutions would have cooled the zeal of the Oxford company; and the London Record informs us that the tide is turned at Oxford in another direction. Among the under-graduates, Mr. Gladstone's name was received at the late commemoration with much hissing; among the "calls," one for "a cheer for Jenny Lind and Dr. Pusey," was received with great laughter and applause. There is, however, still remaining, both at Oxford and Cambridge, a wide spread and dangerous "high church feeling," which, in its essential principles and tendencies, is Tractarianism. We mean an irrational and vehement desire to hold and advocate extreme views, without understanding them or knowing whither they tend. Some of the leaders of the fashion have taken up German theology with great zeal and enthusiasm. They abandon Dr. Pusey's idea of exalting the church; but they effect an equal mischief in another direction, by dethroning the Scriptures. Thus, in lectures, they will say, "It may be objected, that Scripture gives a different view of the matter. That is true, but it does not appear certain that the question can be so disposed of." Language of this sort, refusing to admit the Bible as a decisive authority, is becoming, we are informed, not uncommon in that university.

SUPPORT OF ROMAN CATHOLIC PAPERS.

The Roman Catholic papers complain grievously for want of support. In order to extend its circulation, the "Pittsburgh Catholic" offers to send itself gratis to any good Catholic who will say he is "too poor or too mean" to pay for it! There's a chance. The Catholic Herald of Philadelphia, makes a similar proposition. It also says that the St. Louis News Letter, one of the most important organs of the church, has actually become extinct for want of patronage. Others have escaped the same fate by the skin of their teeth. The oldest Catholic paper in the country, after having sunk thousands of dollars, is preserved from utter extinction only by a "society" formed for the purpose.

This American and Protestant mode of working Romanism does not appear to be a very profitable speculation. It is, however, necessary to keep up appearances. The whole Catholic Church in the United States would not probably furnish more than a sufficient subscription list to one church paper. Yet they have a number of papers dragging out a sickly existence, and, according to their own account, sinking money. We have understood that they aspire to have a paper in every Episcopal see. But this will be hard to accomplish among a people so illiterate and unaccustomed to reading and thinking.—Pitts. Ch. Ad.

Herald and Journal.

WEDNESDAY, SEPTEMBER 20, 1848.

THE REDUCTION.

SEND IN YOUR PLEDGES.

Our readers have already seen the address of a Committee of the Publishing Association, proposing to reduce the price of the Herald to \$1.50 per year, providing five thousand additional subscribers be obtained, and that payment be made strictly in advance. These conditions are necessary to secure the Association from loss, and they must be virtually met before the reduction is made.

The reduced terms must be ADOPTED or REJECTED by the first of December, in order to make the necessary arrangements for the new volume.

Our friends will therefore see at once that they are brought to a prompt vote on the question. But how shall it be done?

The most feasible plan that we can hit upon is this: Let the preachers immediately canvass thoroughly their respective charges on this subject, ascertain how many new subscribers can be obtained, and acquaint us at once with the number, (not the names.) We shall register such pledges as fast as received, and publish the additions every week, designating the number from each Conference. In this way we hope to excite a friendly emulation among the Conferences, and inform all concerned of the progress made in the good work.

Brethren, this is a great work for so short a time, and it can only be accomplished by commencing NOW. An average of seven subscribers from each travelling preacher in New England, received at the rate of five hundred a week for ten weeks, will do the business. But then the laymen will not leave the business wholly to the preachers. They have never been upon in vain. They will rally once more for the old Herald, and give it a glorious push into "regions beyond."

And now, whether you be preacher or layman, send in your pledge. Let us know how many subscribers you will send us by the first of January.

Who sends the first response?

1,000 TO COMMENCE WITH OCTOBER.

Why can't we commence the next month with a thousand new subscribers? Any new subscriber sending us \$2.00 will, if the reduction is made, receive the Herald one year and three months, to January 1, 1850. If the reduction is not made, it will of course pay a year. Friends, do not you say? This would be a gratifying proof that you are in earnest, and would go far towards determining the final result.

OLD DEBTS.

We wish to make special efforts this fall to square up all the accounts of old subscribers to the first of January next, so as to prepare for the reduction in price, if it should be made. We have already commenced sending out bills to our faithful agents, the preachers.

We have thousands of dollars due on these old accounts. Is not this the time to collect it all in?

POST OFFICES.

Will the preachers please inform us of the names of the Post Offices embraced in their respective charges? We wish to put you as soon as possible in possession of the Herald accounts, so that there may be ample time for a thorough sweep of the old accounts. Please send in connection with other business if you have occasion to write. If not, write on purpose.

NO PERSON.

Will receive the Herald at the reduced price on the first of January, unless all arrearages are paid on old accounts.

A PREACHER.

Wishes to know "if all arrearages of from three to eight months standing must be paid by the first of January, as conditions of such subscribers receiving the Herald at \$1.50 per year?"

We answer YES, and also the \$1.50 for the ensuing year. Such is the vote of the Association, and the Agent is pledged to a strict observance of the rule.

IF

The requisite number of new subscribers are obtained, our terms from and after the first of January will be \$1.50 per year, if paid strictly in advance; in all other cases \$2.00 per year will be charged, as heretofore.

COMMISSIONS TO AGENTS.

Under the new arrangement, will be 10 per cent, or 25 cents for a new subscriber who pays \$1.50; and 10 per cent. (the present commission) on collections from old subscribers.

AGENT.

The Examiner, published at Louisville, Ky., speaks as follows of the growing anti-slavery feeling of the South. We say nothing of the political points referred to; whether they are right or wrong, the indication of anti-slavery sentiment is significant and most gratifying.

We are acquainted with a Mississippi planter, the proprietor of a large number of slaves, who is earnestly opposed to the extension of slavery as the greatest curse that can be inflicted on a community, as any other person of our acquaintance. We are intimately acquainted with another Mississippi planter, the proprietor of more than a hundred slaves, who has been a warm politician from his youth up, who refuses to support either of the presidential candidates for whom electoral tickets have been formed in his State, because neither of them is pledged to sustain the Wilmot Proviso. We have but a limited acquaintance with Mississippi cotton planters, but we have no doubt that a large number of them are as heartily opposed to all measures which contemplate either the extension or the perpetuation of slavery as we ourselves are. Our acquaintance and friendship embrace a very large number of Kentucky slaveholders, and there are very few of them who regard slavery with the least degree of favor. The newspapers published in the most Northern slaveholding States denounce Northern Abolitionists, but at the same time refrain from all remarks that would indicate a belief that slavery is anything but a positive evil. It is not politic to publish opinions adverse to slavery in slaveholding States, and hence the anti-slavery sentiment in those States is not represented in the newspapers. We are in the habit of seeing nearly every newspaper published in Kentucky, and if we had no other means of becoming acquainted with the public sentiment of the State than that afforded by these newspapers, we should conclude that the subject is attracting no attention among our fellow citizens. But we know that such a conclusion would be thoroughly erroneous, for there is scarcely a neighborhood in the State in which slavery is not exciting much discussion, and in which they who are hostile to its continuance among us are not more numerous than those who advocate its perpetuation. Perhaps the newspaper which is the most intensely pro-slavery of all newspapers, is the Charleston (S. C.) Mercury. A correspondent, in speaking of extending slavery into our newly acquired Mexican territories, says: "I know that there are those in our midst who do not hesitate in private to declare their honest conviction, that they see no valid objection to excluding slavery from the territories. And there are some of them strong minded men, themselves slaveholders, and native Charlestonians."

These are but drops before the shower. The sentiment of liberty is yet the national and enthusiastic sentiment of the American people; it is beginning to

find expression respecting our down-trodden negroes; it will sweep over the land with the force of the tempest. The "good men and true" of the South itself will take courage, and the abominable "institution" will fall. God speed its overthrow!

CORRESPONDENCE.

THE AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS.

Its Session—Fruitful Men—Finances—Its Course on Slavery, Polygamy, and Christian Persecution.

The thirty-ninth annual meeting of this Society has just been held in the city of Boston. It occupied about three days, commencing Tuesday, the 12th inst. If we understood the announcement correctly, there were corporate and honorary members of the Board present, about six hundred and fifty-five hundred of whom, we should judge, were ministers. The sessions of the Board, except the morning prayer-meetings and the sacramental services, were held in the Tremont Temple, the largest church edifice in the city. The place though large was too small for the occasion. Thousands were there, and thousands more would have been there had there been any assurance of good accommodations.

On the lower floor, all the seats within the circle of the galleries were occupied by the clergy and laymen—the *honoraries*; while the platform and all the seats contiguous were well packed with reverend doctors and honorable legislators, judges and lawyers—the *corporates*. Here were some of the most eminent men in our country, some of the most cultivated and master minds of the nation. Among the clergy we noticed Dr. Cox, Dr. Beecher, son, Dr. Beman, Dr. Hawes, &c., &c.; while among the laymen were Hon. T. Frelinghuysen, Chancellor Walworth, of New York, Chief Justice Hornblower, of New Jersey, and Williams, of Connecticut. Young and mighty men all around, participating with intense interest in the business and councils of the occasion.

The sight was grand, dignified, devout, magnificently reverend. We feasted our eyes, and ears, and heart, and confess our gratitude to the Father of mercies for the rare privileges of the week. The Am. Board is doing a glorious work for the world. Its missions are in almost every heathen land, and still its watchword is, *Onward!* We are glad of that, and heartily bid them God-speed in their labors and sacrifices.

The Treasurer reported a debt of \$60,000, which at the first seemed to cast a gloom over the venerable body; but it was finally resolved by an *extra effort* to level the "great mountain" in the path of Zerubbabel, and in the course of an hour we heard *voluntary pledges* to the amount of \$11,000! Some subscribed \$1,000, some \$500, some \$250, some \$100, \$50, \$25, and even down to the widow's mite, 50 cents; and all this over the regular annual subscriptions to sustain the Board. This is just as it should be; we like it, rejoice in it, and hope the Board will always share the sympathies of as generous hearts as throbbed at its late meeting.

And now for a little criticism. We are sorry to learn that the Board are over-jelous about the Christian experience and growth in grace of some of its missionaries; and lest the amazing error of believing that St. Paul describes the exceeding great and precious privilege of Christians in the 8th chapter of Romans, instead of the 7th chapter, should be taught the poor heathen, they have made it *painfully necessary* for two of their missionaries to dissolve their connection with the A. B. C. F. M. entirely. If the case of these brethren is as we apprehend, the Board have gained nothing by their course, but contrariwise, they have begun to lose that power, confidence and affection of the people which is of immense importance to their success. And again—it looks singular, to say the least, that the reverend fathers who control the Board should be so tolerant, and for so many years, towards their missionaries on this continent, who, in our opinion, have been most culpably connected with the system of slavery, and towards some of their missionaries in foreign lands who have winked at the abominable system of polygamy; so tolerant indeed as to undertake to palliate these frauds on humanity and morals by reference to the last will and Testament of our common Lord. We say, for we know, and the churches and the world know, that distinguished members of the Board have *apologized* for both these outrageous systems, as they have come in contact with their missionary operations; and yet these same reverend fathers dare to censure, discourage, and virtually excommunicate their brethren in their toils in far-off countries, just because they have begun to feel and enjoy the full power of that Gospel which Christ and the Am. Board have sent them to preach. *Patience* must have her perfect work when the moral law is palpably violated by the adulterous connections of polygamy, but she has no long-suffering when the minister of the Cross receives the baptism of perfect love, the most essential qualification for his awful work.

But, thank God, the tone of piety is increasing in the Orthodox and Presbyterian churches, and the people are beginning to learn by blessed experience that the blood of Jesus Christ can and does cleanse the humble believer from all unrighteousness. The ministry will come, though late, into the same faith and enjoyment—for "like people, like priest." The time is not distant when the stiff precision which suppresses powerful religious emotion, and frowns upon an energetic manner of serving God, will not rule in so august an assembly as the Am. Board; and when it will not be deemed *heresy to feel and know* that one loves God with all his heart.

We may refer to these matters again.

PATSON.

LETTER FROM MAINE.

Kennebunk—Its Situation—Ship Building—Churches—Ministerial Meetings.

BR. STEVENS:—Kennebunkport is a seaport town in the Southern part of York County. The village is pleasantly situated on a small river one mile from the Atlantic Ocean.

The sea view from the elevated portions of the village is very extensive, and to a lover of the ocean it is delightful. The people are deeply interested in navigation, and many of them find it a profitable business. The capitalists generally are engaged in ship building. While they increase their treasure, they at the same time give employment to scores of honest and industrious laborers.

A fine ship was launched but a few days since from the yard of D. & S. Ward, at 10-12 P. M. It was a splendid sight to behold her by the light of the moon, seeking the element in which she is to move majestically, to minister to the wealth of her lawful owners. Three fine ships are being built but a few rods from where I am now writing. I am informed that the business is carried on upon temperance principles, that no liquor of any kind is furnished for the workmen, and that there is but one place in the whole village where intoxicating liquors can be procured except for medicinal and mechanical purposes. The business men generally set their faces against the traffic. This is right.

Within the circle of a mile are five houses of worship, in which the Gospel is preached every Sabbath. Three of this number, Methodist, Baptist and Congregationalist, are located in the centre of the village.

The churches are "at peace among themselves," and live in good neighborhood with each other. The ministers in the village hold a meeting every Monday morning, at 9 o'clock, for mutual improvement in knowledge and holiness. We speak freely of our views upon different subjects—of our labors during the week, of the state of religion in the churches, and the subjects discussed upon the Christian Sabbath.

Thus far our meetings have been profitable, and we have felt, when bowed in prayer before God, that we "are all one in Christ Jesus." Thank God for the fellowship of the saints!

We exchange occasionally upon the Christian Sabbath, and thus carry out in life the Gospel principles which we profess.

We are looking for better days, and our prayer is, that God will give us salvation.

Yours in the bonds of a peaceful Gospel,

H. M. EATON.

Kennebunkport, Me., Sept. 8, 1848.

LETTER FROM NEW HAMPSHIRE.

The Biblical School—Its location—Edifice—Professors—Number of Students.

DEAR BR. STEVENS:—I find myself quite unexpectedly at the seat of our Biblical Institute, and am delighted with the evidences of prosperity which it affords. Its location is all that its most ardent friends could desire. It is in the midst of a pious, intelligent community, with facilities of access unsurpassed by any place in New England having the least claim to centrality.

The building is very commodious, containing fourteen large dormitories, which are also used for study rooms, three recitation rooms, one library room, one large lecture room, which also answers for a chapel, besides its several airy and spacious halls.

Of the Professors it is not too much to say that they are ardently engaged in their respective duties, evidently having in view the glory of God and the highest interests of the church; and whatever may be the feelings of the few who look with coldness or suspicion upon this holy enterprise, I very much doubt whether three more laborious, self-sacrificing men can be found within the pale of the Methodist Episcopal Church. I will not go into details, but if any of our brethren are accustomed to regard the professors in the Institute as sincere, a knowledge of the facts, I am quite sure would effectually correct this erroneous impression.

I believe you expressed the sentiments of many hearts when you said, a few weeks since, that "no class of men need more the sympathies and prayers of the church than those who are engaged in teaching in our literary institutions." They have peculiar trials to which others are strangers. And this is particularly true of the brethren connected with the Biblical Institute. They are the laboring pioneers in the enterprise. Others of their friends may feel deeply interested in its prosperity and success, and evince this interest by remembering it in their donations and prayers, and yet know comparatively little of the unceasing solicitude and anxiety of those brethren to whom its constant supervision is more especially committed.

It will be gratifying to the many devoted friends of the Institution to learn that there are between twenty-five and thirty noble, talented young men who are availing themselves of its privileges, and who, without exception, so far as I have been able to learn, give great promise of future usefulness in the ministry. And I greatly mistake if the superior qualifications of these brethren for the duties of the sacred office, does not hereafter demonstrate to the most incredulous, the utility, if not the necessity of this institution. I cannot close this communication without commending the Institute to the attention, liberality, and prayers of all the lovers of our common Zion.

Very truly yours, S. C. BROWN.

Concord, N. H., Sept. 14.

PENCILINGS BY THE WAY.

Passage on the Ohio—Economy—The Harmonists—Rapp—A Festival—Beaver—A Night on the Canal—Splendid Accommodations.

BR. STEVENS:—You have some letters from Pittsburgh; let me try my hand in continuance of them on the route homeward. I started thence with several brethren. Our sail from Pittsburgh down the Ohio, as far as Beaver, was remarkably pleasant. Such a river! Who can describe it? It is so winding in its course that you can scarcely see, at any point, more than a half or a quarter of a mile in advance, and as you gaze upon it, you imagine that a small but beautiful lake is spread out before you. Its verdant banks, the wood-covered hills which rise on either side, and its numerous islands, renders the scenery variegated and peculiarly interesting. Russell, in his panoramic view of this river, has not done the scenery of this portion of it justice. He falls far short of the reality. How pleasant to be borne on the bosom of the gently moving stream amid such a profusion of the beauties of nature. It was transporting! It reminded us of richer scenes to be enjoyed in the celestial city. We often sing,

"O the transporting, rapturous scene,
That rises to my sight!
Sweet fields array'd in living green,
And rivers of delight!"

We passed a village fifteen miles below Pittsburgh, called *Economy*. It is regularly built, and the streets are laid out at right angles. It is inhabited by a sect called Harmonists, led lately under the celebrated Rapp. "The people belonging to this community are principally German emigrants, extremely ignorant, and, therefore, more easily controlled by a shrewd and cunning leader. Rapp professed to be a prophet sent from God, and gifted with the high privilege of holding such constant communication with heaven, as to receive from thence directions how to regulate and govern all their affairs. He therefore enjoined upon every individual belonging to the community, entire, passive submission, and implicit obedience to his orders. This self-constituted ruler claimed to be their sole religious instructor. The people usually assembled on the Sabbath, when he addressed them on what it concerned them to know in relation to the Supreme Being and his Prophet, and then gave them directions about their labor for the ensuing week, reminding them of the great importance of *harmony and economy*, assuring them, that both of these will be effectually secured if they undeviatingly follow his directions. Though they have no outward ordinances, they make great account of an annual festival, the *Harvest Home*. At the observance of this festival, after immense preparations in the way of providing all manner of good things to eat and drink, not less than six hours are spent at the table, which are occupied alternately in eating, singing and prayer."

We arrived at Beaver about sunset. This is a place of some importance, situated about thirty miles below Pittsburgh. Manufacturing business is carried on here somewhat extensively. The external appearance of the place denotes thrift and enterprise. Here our company divided, some taking the stage route to Cleveland and Erie, but about thirty chose the canal route to the latter place. The boat being in readiness on our arrival, we were soon off, and ere the twilight had disappeared we were well under way, gliding pleasantly on the waters of the Erie canal. Our captain was rather taciturn, though at times quite agreeable. He evidently labored to make our passage a pleasant one. He seemed to claim

a little relationship to the Methodists, as his "better half" was a member of the Methodist Church. He evidently leaned in the right direction, and we hope he will soon follow the example of his better half. He was persuaded to become a subscriber to one of our Methodist periodicals.

Our boat had recently been fitted up for passengers, and was in good order. Nevertheless it was quite too small for the number of passengers on board, in all about eighty. How to dispose of so many at night, was a question which our captain found quite difficult to solve. But he seemed resolved to do the best he could. The berths were arranged on the sides of the cabins, and soon received their occupants. Then arrangements were made for all to sleep on the floor who could, but still there were many unprovided for. Myself, with several others, were sent into the ladies' cabin, and were told that berths would be provided for us there. But what a scene did we there witness! It was already literally jammed with the "fair sex," some of whom had already retired, and others who were expecting to leave the boat before morning, had packed themselves up into about as close quarters as possible. The captain declared that those who were going through the whole route, must be accommodated with berths. One in the lowest tier of berths was given to me, but how to get into it, was now an important question. The ladies had seated themselves beside it, and it was hardly courteous or consistent to ask one of them to move, as there seemed to be no place to move into. But what is courtesy or accommodation at such times! Into the berth I must go, and in I went; but as to getting rest or sleep in such a place, it was quite impossible. It was excessively warm, the air was bad, and the constant laughter, jokes, repartees, anecdotes, and nonsense to which we were obliged to listen, was enough to drive one to his "wit's end." Some of the "fair passengers" were like the dog in the manger, they did not wish to sleep themselves, and they seemed determined that none in the cabin should. To remonstrate against it was utterly useless, so we concluded to make the best of it. As for sleeping, it was out of the question. One of our company was a lawyer, and in this we were unfortunate, as he seemed determined to give unquestionable evidence that he possessed in an eminent degree the "gift of gab." Another such a night I never desire to spend. More anon.

ITERANT.

THE REDUCTION.

We direct attention to the notices of our Agent, respecting the reduction of the Herald. Our preachers and people have called for this measure; the publishers have adopted it on what, after thorough investigation, they deem the only possible condition, and now it remains for the church to prove the proposed reduction, practicable or otherwise. We decidedly believe it can be accomplished, and most successfully, but only on condition that our preachers exert themselves for it. It has been suggested that if the measure were not contingent it might be more successful, as many may wish to wait before paying down their money, to see if the necessary conditions be secured. On the plan suggested by the Agent, viz: of sending on pledges of names, this objection can be obviated. We hope the preachers will adopt this suggestion forthwith, and begin immediately to announce their pledges. Introduce the subject, dear brethren, into your social meetings, and speak a strong and good word for us there; carry the word with you in your pastoral rounds among your members, and repeat thus the appeal till the whole field is canvassed. Independently of the editorial columns, the Herald contains weekly a large amount of matter which cannot fail to do good in your churches. It will keep your people acquainted with the current history and interests of the church, and thus quicken their zeal and enliven their liberality for it. Look over your charge and you will almost universally find that the best, most reliable, and most active members are those who read the organs of the church. The press is absolutely necessary at this day as a co-laborer with the pulpit.

THE AMERICAN BOARD.

This gigantic missionary society held its annual session in our city last week; Theodore Frelinghuysen presided. The attendance was very large and visibly increased the throngs of our streets. From brief reports of the Treasurer and Secretary, it appeared that the receipts for the past year had been \$254,054.46; being about 20 per cent. in advance of those of the preceding year. The Board have the past year sent out 33 new missionaries, and they have now 18 others under appointment, most of whom will soon embark for foreign stations. The whole number of missionaries of the Board, now in the foreign field from this country, is 334; native assistants, preachers and teachers, 163; making the whole number of missionary laborers connected with this Board, 557. They have 11 printing establishments, 7 type foundries, have printed the last year, 46,173,385 pages; making from the beginning, 635,040,844 pages, in numerous languages. They now sustain 12 seminaries, 18 other boarding schools, 302 free schools; containing in all 11,845 scholars, preparing to spread a Christian influence, and efficiently to advance all the interests of humanity. See our correspondence.

NEW INSTITUTION.

REV. MR. KIDDER, our Sunday School Secretary, has been instrumental in the erection of a noble seminary, for the church, at Newark, New Jersey. It was opened lately, by religious exercises and an address by Mr. Chase, the Principal. The beautiful chapel of the edifice was crowded. We learn from the Newark Daily Advertiser that, at the conclusion of the address, Rev. Mr. Kidder, on behalf of the Board of Trustees, explained briefly the plan of the building, and the comprehensive system of education to which it is adapted. From the remarks the following particulars are condensed as items of general interest:—

"The large, imposing edifice was constructed after no existing model. Its plan was devised expressly in view of its particular objects. Two leading ideas are indicated through the whole structure. The first is that of a complete classification of scholars according to their advancement and the studies they pursue. By means of this, the time and efforts of both pupils and teachers are turned to the greatest account; and to secure it, not less than eight distinct schools are provided for in this one building. These different apartments embrace the several divisions and grades in which the school is to be classified. By simply closing the folding-doors of the school-rooms, six more apartments may be created without any necessary. The second leading design of the building is an easy removal of all the classes at proper time and for important purposes."

What attracted special attention from all, was the liberal provision of black-board on all the walls of the building, so that every scholar may have ample room for practice, and every science be reduced to demonstration. There seemed to be a universal expression of admiration for the appearance of the edifice and the noble prospect it commands at every window.

CHURCH SOUTH.—The Richmond Christian Advocate of the 7th inst. says:—"The Bishops and Commissioners of the Methodist Episcopal Church, South, are holding a meeting at this time in Louisville, Ky., the object of which is, to adopt some mode of procedure for the recovery of our portion of the church property now in the possession of the Methodist Episcopal Church."

LITERARY NOTICES.

A BEAUTIFUL BOOK.—Peirce, Boston, has issued a new work by Miss Sedgwick, entitled *The Boy of Mount Rhigi*, illustrative of New England life. It is one of the finest books of the season, printed and bound in a style which would do credit to the best London publishers. Its engravings are particularly good. Independently of its mechanical execution, the name of Miss Sedgwick would attract general attention to it. We rank her at the head of our female prose writers. Who that ever read the "Poor Rich Man and the Rich Poor Man," would fail to read any other production of her pen within his reach? The present volume exhibits all the charming traits of her genius; its style is full of heartiness, its pictures alive almost with reality, and its moral most excellent. Such are the books for our New England families. There is no writer of the country more true in all respects to New England than Miss Sedgwick.

NOTES ON ACTS.—The increased study of the Scriptures in Sabbath Schools has created a demand for manual commentaries. Mr. Barnes has been the most successful author in meeting the demand; but his notes are tinged with his theology, and are not suited for use in our churches. We have needed therefore, original works of the kind. Mr. Longking's concise, but excellent comments, have met the demand in part, and Mr. Peirce's additional notes have advanced still further the needed provision. Of the present volume we may unhesitatingly use strong words of commendation. We have examined it with peculiar satisfaction; it contains the very best of the annotations on the Acts. The best solutions of difficulties are presented in the fewest possible words, and the style of the work is so direct, perspicuous and vivid, that not only teachers but their pupils may use it without difficulty. It is an excellent volume for private reading, as well as for the use of Sunday Schools.—*Strong & Brodhead, 1 Cornhill.*

"NOTES ON THE SEA SHORE," is a pamphlet of some fifty pages, containing "Random Sketches" of the principal places of summer resort on the South Shore of Massachusetts Bay. These sketches were written by James L. Homer, former editor of the Commercial Gazette, and are full of interesting facts, and reminiscences of persons and places, which could only be given by one of the "old residents." The famous town of Hull comes in for a large share of attention.—*Redding & Co., State Street.*

"NAHANT, and other places on the North Shore," is a pamphlet of similar character, by the same author.—*Wm. Chadwick, Exchange St.*

GODEY'S LADY'S BOOK for October is out, with a large number of engravings and contributions from Bryant, Simms, Lester, Miss Ellett, Miss Leslie, and others.

THE PRISONER'S FRIEND is the title of a monthly devoted to the amelioration of Prison Discipline, legal penalties, &c. It is handsomely "got up," and filled with able and entertaining articles; it "goes against" capital punishment. \$2 per year. Charles Spear, 40 Cornhill.

THE BOY'S AND GIRL'S MAGAZINE for September is a very attractive No. This little monthly is well adapted to form a taste for reading among the young. It is edited with much skill.—*Bradbury & Gould, 12 School Street.*

TEMPERANCE MUSIC FOR THE PEOPLE.—The fine temperance melodies published from time to time in the N. Y. Temperance Organ have been issued in a convenient form for the use of Temperance celebrations, &c. We commend them to the friends of the good cause. *Olier & Brother, New York.*

THE LIVING AGE continues as entertaining as ever. The last number contains several very interesting and valuable articles. *Littell & Co., 165 Tremont Street.*

FOREIGN RELIGIOUS ITEMS.

MORE LEGAL PERSECUTION IN THE CANTON DE VAUD.—M. Clement, pastor of the Free Church of Residents, after having been deported to his parish for holding a religious meeting, has been brought before the police court of Payerne for the same offence, and condemned to fifty francs fine and costs. M. Levade, pastor of the Free Church at Montreux has been recently deported to another part of the canton and prosecuted.

LUTHER.—The bust of Luther is at last admitted into the Bavarian Wallhalla, from which its absence has excited so many comments in Germany. It is placed between those of Holbein and Copernicus.

THE JESUITS.—We are enabled to supply a few particulars respecting the legislative suppression of religious orders and the confiscation of their property in Sardinia. The suppression of the Jesuits was carried almost unanimously, four Deputies only voting against it. The Redemptorists, the ladies of the Holy Virgin and Saint Charles, have been suppressed. One year's delay was given to the ladies of the Sacred Heart, at Chambery, in favour of whom many petitions were presented. It is worthy of remark, that all the ecclesiastics who are Deputies, voted against the Jesuits. A vessel having carried eleven Jesuits in disguise to Genoa, and the fact being noted abroad, a serious disturbance arose; and the unfortunate refugees were clapped in prison as the only means of rescuing them from the fury of the mob.

SPAIN.—The clergy in Spain are reaping the benefit of the restoration of diplomatic relations between that country and the Pope. M. Brunelli, His Holiness's Nuncio, has prevailed with the Government to take measures for their more regular and liberal payment.

ARCHBISHOP OF PARIS.—The Pope has accepted the nomination of M. Sibour to the Archbishopric of Paris; a step which is decisive as to the future relations of the Republic with the Papal Court.

Jews.—At a recent meeting of the Jews at Darmstadt, a variety of reforms were proposed by the "Liberals." The proposal was met by the most deliberate opposition on the part of the orthodox party, and the reformers, who lost the day, are, it is said, taking measures to organize a synagogue after their own heart.

THE PRESS IN ITALY.—A correspondent of the New York Evangelist in Leghorn, says, "Before us lies the Assembly's Shorter Catechism, fairly printed in Italian, and what is better, printed in Italy! Also, a volume of excellent sermons, translated from the French of Monod, Malan, Audubert and others, fresh from the Florence press. Also, numerous valuable little works of thirty to one hundred pages, among which is one entitled, 'The Reading of the Scriptures Commanded by the Fathers,' a compilation of strong passages from the writings of the Greek and Roman fathers, arranged in chronological order. These have all passed through the censorship at Florence, and are being put in circulation as fast as means can be obtained for the purpose. Last and best, we have the Epistle of Paul to the Colossians, translated into the Tuscan language by Father Zacharia, of Florence, of the order of St. Mark. The Presbyterian Confession of Faith is in process of

translation, and there is every reason to believe that its publication will be allowed."

PAMPHLETS.—We have received the following pamphlets: Report of Committee of Am. Academy of Arts and Sciences on Ventilators and Chimney Tops. First Annual Report of the Agent of the Board of National Education. The Suppression of the Liquor Traffic, a Prize Essay, by Rev. H. D. Kitchel.—*Oliver & Brothers, New York.*

PROF. CALDWELL.—We have received a very interesting and able Funeral Discourse pronounced before Dickinson College on the death of Prof. Caldwell. It is a well deserved tribute. The character of Br. Caldwell as described in this sermon, affords a high example for imitation, and his death, the details of which are quite minutely given, was a glorious sanction of his character. *Book Rooms, New York.*

A Brother of Providence Conference inquires what text books of Logic and Moral Science are used in the Conference examination; we reply, that Truitt's Logic is preferred for the first, though Hedge's or Whately's will do, as the science, not the text book, is the subject of examination; Wayland is used in the second.

☞ We have not the paper referred to by Br. Kent—if he will send it we will copy, &c.

We refer a "Believer in Full Sanctification" to Mr. Wesley's Plain Account, and his other small works on that subject. They are everywhere obtainable; apply to the preachers, and they can be obtained.

REV. WM. H. GILDER.—The last No. of the Literary Register contains a very fine engraving of St. Thomas' Hall, a magnificent mass of Gothic architecture, erected by Dr. Hawks for a Protestant Episcopal Seminary. Mr. Gilder has purchased it for a Female Seminary, to be under the patronage of the N. Y. Conferences. We suspect our brother editor of the Literary Register has some Yankee blood in his veins; his enterprise in this instance, is at least worthy of any brother Jonathan that ever twanged the mark. His new Academy is decidedly the grandest literary edifice pertaining to our church and we doubt whether it is excelled by any other in the land, except the Girard College and the New York University. It is at Flushing, Long Island, only 9 miles from New York city. The school will open on the first Monday in November.

☞ Our attention has been called to the China Tea Company, at 108 Washington Street, recently by the receipt of several samples of their Tea. Those who are connoisseurs will be pleased to learn that at this establishment both tea and coffee in every variety and of every grade, may be had at reasonable rates, and that the quality can be depended upon. The Essence of Coffee, put up in bottles, is also for sale at the same place.

THE FAMILY VISITOR.—This paper professes to be neutral, in respect to the sectarian differences of Evangelical Christians, but in a late editorial it attacks the doctrine of Christian Perfection, as held by the Methodists and many of the best Christians of New England. The editor by his phrases "Sinless Perfection," &c., shows that he does not understand the subject on which he writes. Many Methodists take the Visitor; they cannot submit to such a change in its position.

THE SLAVE TRADE.—In the British House of Commons lately, Lord Palmerston, after stating what had been done for the suppression of the slave trade in the East, in the conformity with public opinion in Great Britain, proceeded to state that the Bey of Tunis had abandoned within his dominions not merely the slave trade, but also slavery itself. From the Sultan of Turkey we had also obtained firm promises prohibiting the slave trade amongst his subjects in the Eastern seas; that the Imam of Muscat had abolished it within certain latitudes; that the Arabian chiefs in the Persian Gulf had also abandoned it; and

A SONG.

BY EDWARD D. HOWARD.

Surely the good old times are returning, when birds cheerfully their hearers by the ways of life!

Ho! freedom of my native land,
From Rocky Mountain to the strand,
Where blue Atlantic dunes o'er
New England's consecrated shore:
Lo! Liberty, in robes of light,
Descends in glory on the night!
And bright the daybreak from afar,
Shines on her brow the morning star.
Then hail the signal to the skies—
Bid shuddering citizens arise—
And hail with joy the rising day,
While clouds and darkness melt away.

Ho! warrior, from the field of fight,
With plumed crest and arm of might,
Umbled the sun from thy side,
Lest Heaven's curse thee betide!
Enough of blood—enough of crime
Hath stained the mournful page of Time!
Then hush the claron's wild alarms,
And cast aside your gay arms!

An Angel sinks his lofty flight,
Auror to us from realms of light,
And sings "of earth ye have and true,
There's nobler strife for you to do!"

Ho! statesman with the thoughtful brow,
Cast party issues from thee now—
Awake thy voice to lead us on,
A shining glory round thee shone;
Let fervid tongue, and pen of fire,
Erewhile slavery's torch-pyre;
Light Freedom's funeral pyre at the blaze,
And flash to Heaven their signal rays—
Warn trembling tyrants with thy voice,
Bid earth's down-trodden ones rejoice—
Say to the noble and the true
What glorious work there is to do.

Ho! merchant in the crowded mart,
Ho! farmer with the sunshine smart—
Mechanic busy with the plane,
Or 'mid the forge's fiery rain—
A moment from your toil forbear,
A mighty sound is on the air—
A great deed stirs in the sleep,
At one bold shout the life 'will leap!
Then one deep draught of Freedom's air—
One firm resolve to do and dare—
One long, loud peal upon the skies,
And slumbering millions will arise!

When battle fields with blood are wet—
When stern oppression's heel is set
Upon the bound and helpless slave—
O! who would hesitate to save
The stainless soul—as yet unborn
By tyrant's feet—accursed of God!
Shall Slavery's whip and chain rebound
O'er Freedom's blest and holy ground?
No! by her mountains stern and grand—
Her prairies by wild breezes fanned—
Her torrents sweeping to the sea—
Oh! let us swear it shall not be!

Then grate no more of trifling high,
Of banks or specie currency,
While crimes that cloud the noonday sun
Are daily in our nation done!

Shall we in haste inaction sleep,
While Slavery's minions vigil keep?
And must we see their slaves
Or drink with them their gay wine?
No! let us to the world proclaim
That there's a slave and a shame—
That whoso'er the South may be,
The North shall ever hence be free!

SLAVERY.

From the New York Globe.

BEAUTIES OF THE SLAVE SYSTEM.

The following narrative of the heart-rending case of the schooner Pearl, now under investigation in the Court of the United States, will be read with interest. The narrative is a gentleman familiar with the history of the case, and his description of it will be likely to command the attention of the American people. No friend of our free institutions can peruse the history of this case without feeling that the character of our country, its Democracy, and its humanity, have been outraged by it. That the seat of the Federal Government should be the place in which such deeds transpire, is well calculated to alarm the friends of free institutions throughout the world.

District of Columbia—Extraordinary Judicial Proceedings—Trial of Drayton and Sayers—The Schooner Pearl—The Persons who Attempted to Achieve their Freedom—Illustrations of the Slave System.

WASHINGTON, Aug. 25, 1848.

PRESTON KING, St. Lawrence Co., N. Y.

SIR:—If the simplicity and manliness of your character commanded a less cordial respect from me than they do, I should not have placed your name at the head of this communication. If your present position as a firm friend of freedom, equality and brotherhood, were less worthy of admiration than it is, it would not have occurred to me to submit to you the brief statements which I propose to make on this occasion. This is a territory which belongs to the United States—to the indivisible Republic—to the whole people. I write in the sight of the National Capitol. Here resides the sovereignty and responsible power of the entire people of its oneness. The voice of a great monarch speaks here. What it bids is done. What it prohibits none may presume to do. Of course the majority, wherever it resides, must be answerable to the civilized world. To its hands the honor and interest of the nation, the great whole, are committed. If justice and humanity pervade the laws in their design and execution, then the intrinsic advantage as well as the controlling influence of an illustrious example will be the common inheritance of all. Freedom can never enter into partnership with tyranny or despotism. The idea of such a compromise is preposterous—impossible. The constituent elements of the two are natural and inevitable antagonists. The one or the other will triumph in the end, and rule in the sphere which it occupies, without a rival. The very object of acquiring this territory at the outset, was to make sure of a place for future utterance and untrammelled activity in the most liberal sense of a Democratic platform. Sad to say, the spirit of Northern freedom from the beginning has been suffocated in this den of tyranny. No man from the North speaks and acts with the ease and naturalness here with which he is accustomed to do at home. There is a certain measured tone in his language, a certain caution and stiffness in his movements, of which he would be heartily ashamed among his neighbors or constituents. I need not remind you of this. You have resided here, and can readily feel the point of what I say. One is overawed by a forcible, corrupt public sentiment, dictated by the tyrant caste. The voice of another is stifled by the love of place, or rather through the dread of losing it.

A very remarkable scene has been witnessed here within a few weeks past. Such proceedings have been had in the United States Criminal Court for the District, before Judge Crawford, as it seems to me, will astonish thinking people. I dare say you have noticed the trial of Drayton and Sayers, as reported in the papers. It is that which I allude to. These two men

were accused of stealing certain persons who were found on board the schooner Pearl. They are both of them men of fair and respectable standing among their acquaintances in Philadelphia. To steal, carries in it the design to sell the property taken, to make gain and profit of it. So the District Attorney gets a Grand Jury to find forty-one indictments against each of these men, and also against English, a young man who was with them, but was, at last, after a four months' unjust imprisonment, discharged without a trial. The persons claimed belonged to forty-one assumed owners—that is, there were alleged forty-one distinct acts of stealing. But there were, in fact, seventy-four persons on the Pearl claimed as slaves. The District Attorney, therefore, got the Grand Jury to indict each of the three men—Drayton, Sayers and English—for the distinct offence of aiding away each of these seventy-four persons claimed as slaves. Thus forty-one indictments were found against each of them for stealing—that is, one hundred and twenty-three in all—seventy-four against each, for aiding, or, two hundred and twenty in all—grand total, three hundred and forty-five. The penalty for stealing is ten years' imprisonment for each offence, and for aiding away, a fine of two hundred dollars in each case of conviction. These indictments are found under two distinct statutes, which are among the laws of Maryland of long standing, and are made applicable to this District, if at all, by an act of Congress! English is discharged, as I said. Drayton is sentenced to twenty years in the penitentiary! Sayers, on precisely the same state of facts and showing by the prosecution, is acquitted of stealing and convicted of aiding. Both now lie in jail, as an appeal is taken to the Circuit Court, which does not hold a term till October. It is not my purpose to pass a criticism upon the details of this monstrous and profligate proceeding within the sacred precincts of a United States Court. That will soon be done, and the whole record spread out for public inspection, by a far abler hand than mine. At least, I hope it will, and do not doubt it. I will say, however, that the repeated outrages upon common sense, common decency, and the rights of law, as they are conceived and maintained throughout the bounds of the civilized world, committed, in the progress of this trial, by the prosecuting officer and the judge, are a deep disgrace to us all, and will continue to be so, till a reversal of the whole proceeding—till they are driven from the stations which they occupy but to disgrace.

Let me state the case—the whole of it—simply as may be.—A numerous family, supposed by the best lawyers in Washington, and by the community, to be fairly and legally entitled to their favor—while it was yet in controversy, applied, through a colored man, to Drayton to take them off. Without knowing their names, or the circumstances further, he consented to do it, if they could get on board his vessel. As was perhaps inevitable, other persons, who were actually sold, or were liable to be every day, became acquainted with the fact, that the master of a vessel not unfriendly to them was here, or would be here at a certain time. In the depths of their distress, at the idea of an immediate transportation to the horrors of a New Orleans slave market, they rushed on board of a vessel, which they trusted in God might land them on a friendly free soil! Drayton never saw one of them, nor heard the name of one of them, till he was on his way down the Potomac, the day after they went on board. Nothing was proved against him on the trial, except that these persons were on the vessel with him—that is the whole of it—with every conceivable inference and implication on his side, that he intended to bring them to a free State. That was altogether sufficient to clear him from the imputation of theft, or crime in the rational construction of the law as it is. But I have said enough on this point; your reflections will well supply the incidents and details.

Let me detail to you a few facts connected with this affair of the schooner Pearl, and a few illustrations of slavery in our Federal District—

THE BELL FAMILY.

Daniel Bell is a robust, worthy, industrious man, a native of Prince George's County, below Washington. He has worked most of his time for twenty years past at the Navy Yard, in the smith's shop, where heavy iron work is cast and moulded. Many years since, the Bell family, in a rage, because the own of his wife had set her free by deed, sold him to the speculators. They came into the shop while at his work—without warning, he was knocked flat to the floor by them, ironed and carried to the trader's pen, then kept in Seventh Street, on the Avenue. Bell had friends, who pitied him, and his distressed wife and children. They induced a Colonel somebody, of the marine corps, to purchase him. Bell was to pay a thousand dollars for himself. He had actually paid the amount or near it, when his owner, the Colonel, was ordered to Florida, where he died. It was then found that he had mortgaged Bell to his sister-in-law, for a thousand dollars, before leaving home. She demanded of Bell the whole sum, but he sunk in despair, and told her he must die a slave after all, for he never could raise that amount. Through the intervention of a trusty friend, Thomas Blagden, who had from the first endorsed Bell's notes for him, he got the price finally reduced to five or six hundred dollars. The sum of the matter is, Bell has the receipts to show that he has actually paid \$1,630 for himself! He got his freedom papers complete only last year, some time. His wife, some years since, when she had six children, was made free by the express deed of her master, which was to take effect at his death, and that took place a few days after the deed was executed. She was recorded in the Clerk's office as a free woman, but he sunk in despair, and told her he must die a slave after all, for he never could raise that amount. 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